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CONCISE ACCOUNT OF THE PRESENT STATE OF THE MISSIONS OF THE UNITED BRETHREN, *COMMONLY CALLED MORAVIANS.*

JANUARY 1, 1801.

THE Missions of the Unitas Fratrum, or United Brethren, to the Heathen, having of late been more noticed than formerly, by occasion of the general attention to the conversion of the Heathen, which prevails in the present time, the Brethren's Society for the furtherance of the Gospel resolved, in compliance with the wish of several respectable persons of various denominations, to present the following authentic sketch of their present state to the public; at the same time acknowledging with great gratitude the many favours and great help afforded them by many kind friends, without whose generous aid they, and the church to which they belong, would not be able to support so extensive and increasing a work.

§ 1. The simple motive of the Brethren in sending Missionaries to distant nations, was, and remains, an ardent desire to promote the salvation of their fellow-men, by making known to them the Gospel of our Saviour Jesus Christ.

They were grieved to hear of so many thousands and millions of the human race, sitting in darkness, and groaning beneath the yoke of sin, and the tyranny of Satan; and believing the glorious promises in the word of God, that the Heathen should become the reward of the sufferings and death of Jesus, they considered his commandment "to go into all the world and preach the gospel to every creature," as given to all his followers, and were filled with confident hopes, that if *they* also went forth, in obedience unto and believing in his word, their labour would not be in vain in the Lord. They were not disheartened by the smallness of their means and abilities, and that they hardly knew how to find their way to the Heathen, whose salvation they so ardently longed for, nor by the prospect of suffering hardships of every kind, and perhaps the loss of life itself in the attempt; love to their Saviour and their fellow-sinners, for whom he shed his blood, far outweighing all these considerations. They accordingly went forth in the strength of their God, and he has wrought wonders in their behalf. Blessed be God, unto this day the same spirit prevails in the congregation of the United Brethren, and there has been a continual and increasing succession of persons who have offered to supply vacant places, or to enter upon new Missions, notwithstanding the dangers and hardships attending the service are set before them, without any disguise or palliation whatever. From a very small beginning, the Missions of the brethren have increased to twenty-nine settlements in different parts of the earth, in which near 150 Missionaries are employed, a number hardly sufficient for the care of about 24,000 converts from among the Heathen.

§ 2. When brethren or sisters find themselves disposed to serve God among the Heathen, they communicate their wishes and views to the Committee, appointed by the synods of the brethren to superintend the Missions, in a confidential letter. If on particular inquiry into their circumstances and connections, no objection is found, they are considered as candidates. As to mental qualifications, much erudition is not required by the brethren. To be well versed in the sacred scriptures, and to have an experimental knowledge of the truths they contain, is judged indispensably necessary. And it has been found by experience, that a good understanding, joined to a friendly disposition, and, above all, a heart

filled with the love of God, are the best and only essential qualifications of a Missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life, as those of a mechanic. Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new Missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed.

§ 3. The following are the names of the settlements of the United Brethren in Heathen countries, Jan. 1, 1801.

In the Danish West India Islands.—Begun in 1732. —*In St. Thomas.* New Herrnhut. Nisky.—*In St. Croix.* Friedensberg. Friedensthal.—*In St. Jan.* Bethany. Emmaus.

In Greenland.——Begun in 1733.——New Herrnhut. Lichtenfels. Litchtenau.

In North America.—Begun in 1734.—Fairfield, in Upper Canada. Goshen, on the river Muskingum. See § 4. *A.*

At the Cape of Good Hope.—Begun in 1736, renewed in 1792.—Bavian's Kloof. See § 4. *B.*

In South America.—Begun in 1738.—Among the *Negro Slaves* at Paramaribo and Sommelsdyk. Among the *Free Negroes* at Bambey, on the Sarameca. Among the *Native Indians* at Hope, on the river Corentyn.

In Jamaica.—Begun in 1754.—Two Settlements in St. Elizabeth's parish.

In Antigua.—Begun in 1756.—At St. John's. Gracehill. Grace Bay.

Near Tranquebar in the East Indies.—Begun in 1760.—Brethren's Garden. See § 4. *C.*

On the Coast of Labrador.—Begun in 1764.—Nain. Okkak. Hopedale.

In Barbadoes.—Begun in 1765.—Sharon, near Bridgetown.

In the Russian part of Asia.—Begun in 1765.—Sarepta. See § 4. *D.*

In St. Kitt's.—Begun in 1775.—At Basseterre.

In Tobago.—Begun in 1789, renewed in 1798.—Signal Hill.

§ 4. The following observations refer to the former list:

A. The Brethren had three flourishing settlements on the river Muskingum, Salem, Gnadenhuetten and Schoenbrunn, before the late American war, during which these places were destroyed, and the inhabitants partly murdered, partly dispersed. The settlement Fairfield, in Canada, was made by those of the Indian converts, who were again collected by the Missionaries. In 1798, a colony of Christian Indins went from thence to take possession of their former settlements on the Muskingum, which have been given to them by an act of congress, and built a new town called Goshen. Part of the Indian congregation will remain at Fairfield in Canada, as a good seed, our Missionaries entertaining hopes that the Gospel may yet find entrance among the wild Chippeway tribe inhabiting those parts.

B. The Mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe with a view to represent the promising state of the Mission, and to return with assistants. But, to his inexpressible grief and disappointment, he was not permitted by the Dutch East-India Company to resume his labours, some ignorant people having insinuated, that the propagation of Christianity among the Hottentots would injure the interests of the colony. Since that time to the year 1792, the brethren did not cease to make application to the Dutch government for leave to send Missionaries to the Cape, especially as they heard that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and left a Dutch Bible with them, which they used to read together for their edification. At length, in 1792, by the mercy of God and the kind interferences of friends in the Dutch government, the opposition of evil-minded people was over-ruled, and leave granted to send out three Missionaries, who, on their arrival, were willing, at the desire of the Governor, to go first to Bavian's Kloof, about 160 English miles east from Capetown, and there to commence their labours, on the spot where George Schmidt had resided. Their instructions from the government of Holland granted them leave to chuse the place of their residence, wherever they

might find it most convenient, but the circumstances of the colony at that time would not admit of it. Since the English have made themselves masters of that country, they have built a new chapel, and from the favour and protection which the British government has uniformly granted to the brethren's Missions, we have the best hopes that they will remain undisturbed, and protected in their civil and religious liberty. The late Dutch government at the Cape deserve also our warmest thanks for the kind manner in which they received and protected the Missionaries, promoting the views of the Mission to the utmost of their power.

When the Missionaries first arrived at Bavian's Kloof in 1792, it was a barren uninhabited place. There are at present five married Missionaries residing there, and about 1300 Hottentots.

C. The settlement near Tranquebar on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the Gospel to the inhabitants of the Nicobar islands. After a persevering but fruitless attempt to form an establishment at Nancawery, one of the Nicobar islands, for that purpose, the whole plan was defeated by the following circumstances: The Danish government finding the advantage gained by their settlement on these islands not to answer the great expence attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate; and the brethren risiding there being left alone, and all communication cut off between Tranquebar and the Nicobar islands, it became necessary to purchase a vessel to convey provisions and other necessaries to the Missionaries. This was done with great expence and hazard for some years, when, in the American war, the vessel was taken by a French cruizer, though belonging to a neutral state. No redress could be obtained from the French, and the brethren at Tranquebar were obliged immediately to procure another vessel, lest the Missionaries in Nancawery should be left destitute. The enormous expence and loss incurred by these events, and the sickly state of the Missionaries made it necessary to recall them; and thus not only the Mission in these islands, but the first aim of the brethren's settling in the East Indies, was frustrated. Since that time, no success has attended the Mission near Tranquebar. Some brethren indeed went to Serampore and Patna, where

they resided for some time, watching an opportunity to serve the cause of God in those places; but various circumstances occasioned both these settlements to be relinquished. By a late resolution, the East-India Mission will be suspended for the present, the expences attending it having of late years far exceeded our ability.

D. Sarepta, near Czarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the Gospel to the Calmuck Tartars, and other Heathen tribes in those vast regions, among whom an opening might be found. Hitherto no success has attended the brethren's labours, though their exertions have been great and persevering, and equal to those of any of our Missionaries in other countries. Some brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camp in the *steppe* (immense plains covered with long grass). They omitted no opportunity of preaching unto them Jesus, and directing them from their numberless idols, and wretched superstitions, to the only true God, and the only way of life and happiness; but though they were heard and treated with civility, no impression could be made upon the hearts of these Heathen. At last the greatest part of the Calmucks quitted those parts. Meanwhile the brethren were visited by the German colonists living on the Wolga; and, through God's blessing, Societies were formed, and ministers of the Gospel provided for most of the colonies, by their instrumentality. Thus the Mission has answered a very beneficial purpose.

The most flourishing Missions at present are those in Greenland, Antigua, St. Kitt's, the Danish West-India Islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and Free Negroes in South America, the Esquimaux on the coast of Labrador, and in Barbadoes; and the latest accounts give us the most pleasing hopes of success in those parts. In Jamaica the progress of the Missions has been but slow. However, of late some of the most considerable planters in that island, being convinced of the utility of the Missions, generously undertook to provide for the support of more Missionaries, and measures have been adopted accordingly, to which, we humbly trust, the Lord will give success in due time. Several attempts to carry the Gospel into other parts of the

earth, made by the brethren, have not succeeded. In 1735, Missionaries were sent to the Laplanders and Samojedes; in 1737, and again in 1768, to the coast of Guinea; in 1738, to the negroes in Georgia; in 1739, to the slaves in Algiers; in 1740, to Ceylon; in 1747, to Persia; in 1752, to Egypt; of which we omit any particular account, for brevity's sake. In Upper Egypt there was a prospect of their being useful among the Copts, who were visited for many years.

§ 5. The general synods of the brethren's church, which are attended by representatives from all congregations, appoint a select number of bishops and elders, called the Elders Conference of the Unity, to superintend the concerns of the whole unity of the brethren, till the next general synod, which, in times of peace, meets usually every seven or eight years. This conference is divided into four departments, to one of which the special care of the Missions is committed. All Missionaries keep up a constant correspondence with this department, and also transmit to them copies of their diaries and journals. A secretary is appointed to make extracts from them, of which manuscript copies are sent and read to all the congregations and Missions. By this a spirit of brotherly love and sympathy, and a near interest in the concerns of every Mission, is preserved throughout the whole church, and constant prayers and supplications are offered up unto the Lord for the prosperity of his kingdom and the spreading of the Gospel. The above-mentioned department having considered and discussed all things relating to the Missions, prepares proposals, but no resolutions are formed without the concurrence of the whole elders conference of the unity. In each settlement one brother is appointed to have the chief care of the Mission, though he never acts without consulting his fellow-laborers, for which purpose he holds a conference with them once or twice in a week.

A Society for the furtherance of the Gospel among the Heathen, was instituted by the brethren in London as early as the year 1741, for the more effectual co-operation with, and assistance of the said Missions department, in caring for those Missionaries who might pass through London to their several posts. The Society was, after some interruption in their meetings, renewed in 1766, and took the whole charge of the Mission on the coast of Labrador upon themselves; besides continuing to assist the other Missions as

much as lay in their power, especially those in the British dominions. As no regular communication was kept up with the coast of Labrador by Government, a small vessel was employed to convey the necessaries of life to the Missionaries once a-year; and here we cannot help observing, with thanks to God, that upwards of twenty years have now elapsed, during which, by his gracious preservation, no disaster has befallen the vessel, so as to interrupt a regular annual communication, though the coast is very rocky and full of ice, and the whole navigation of the most dangerous kind.

In Amsterdam a similar Society was established by the brethren in 1746, and renewed in 1793, at Zeist near Utrecht. This Society took particular charge of the Mission at the Cape of Good Hope; but the late troubles in Holland have rendered them unable to lend much assistance for the present. The brethren in North America established a Society for propagating the Gospel among the Heathen in the year 1787, which was incorporated by the state of Pennsylvania, and has been very active in assisting the Missions among the Indians. These three Societies do all in their power to help to support the great and accumulated burdens of the above-mentioned Missions department, and God has laid a blessing upon their exertions. But they have no power to begin new Missions, or to send out Missionaries, which, by the synods of the brethren's church, is vested solely in the elders conference of the unity.

§ 6. The internal regulatians of the Mission-settlements are the same in every country. The Gospel is preached to all Heathen to whom the Missionaries can gain access, and every soul invited to be reconciled to God, through the attonement made by Jesus Christ. Besides the public testimony of the Gospel, the Missionaries are diligently employed in visiting, and conversing with the Heathen in their dwellings. If any are awakened to a sense of their undone state by nature, and of their want of a Saviour, and come to the Missionaries for further instruction, giving in their names, they are called *new people*, and special attention is paid to them. If they continue in their earnest desire to be saved from the power of sin, and to be initiated into the Christian church by holy baptism, they are considered as *candidates for baptism*, and, after previous instruction, and a convenient time of probation, *baptised*. If they then

prove by their walk and conversation, that they have not received the grace of God in vain, and desire to be admitted to the holy communion, they are first permitted to be once present as spectators, and then considered as *candidates for the communion*, and after some time become *communicants*. Each of these divisions have separate meetings, in which they are exhorted to make their calling and election sure, and instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation; with the children, the single men, the single women, the married people, the widowers and widows, in which the admonitions and precepts given in the holy scriptures for each state of life are inculcated. Each of the baptized and communicants comes at stated seasons to converse privately with the Missionaries, the men with the Missionary himself, and the women with his wife, by which they gain a more perfect knowledge of their congregation than could otherwise be obtained, and an opportunity is given to the individuals to receive special advice.

As the brethren lay a great stress upon knowing the state of every individual belonging to their congregations, it would be impossible for the Missionaries to do their duty in any manner satisfactory to themselves, unless in large Mission-settlements *assistants* were found among the converts, whose exemplary walk and good understanding have made them respected by the congregation. These are chosen from among both sexes, and have particular districts assigned them, in which they visit the people from house to house, attend to the sick and infirm, &c. watch over order, and endeavour to remove dissentions and promote harmony among the flock. These assistants meet the Missionaries in conference at stated times, at least once a-month, and make reports concerning the state of the congregation. The Missionaries are thereby enabled to know whether their people walk in conformity to the rules of the Gospel, and where their help will be most essentially useful. In some Missions the assistants are also employed occasionally to address the congregation in the meetings on a week-day, and God has laid a special blessing upon their simple testimony. Other persons of good character and exemplary conversation are used as *servants* in the chapel, and meet also in conference

to settle every thing belonging to outward order in the meetings of the congregation. At stated times, a *council* is held with a number of the most respectable inhabitants, chosen by the congregation, in which all things relating to the outward welfare of the settlement come under consideration.

As to external regulations, they cannot in all places be exactly uniform. Among free Heathen, settlements like those of the brethren in Europe are more easily made, but among slaves this is not practicable. Yet every thing that tends to promote good order and prevent evil, is every where inculcated, and the discipline of the church uniformly administered. A free man or a slave, who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's supper, or the meetings of the baptized, or even in certain cases from all fellowship with the congregation; for no situation or prevalency of customs can sanction a pretext for any kind of disobedience to the rule of Christ. Such are not re-admitted, until they have given satisfactory proofs of true repentance. Schools are established in all the brethren's settlements among the free Heathen, as in Greenland, Labrador, among the Indians in North and South America, and among the Hottentots. In the West-India Islands this is not practicable, the children being not under the immediate controul of their parents. For the use of the schools, spelling-books, and a catechism or summary of Christian doctrine, are printed in the Greenland, Esquimaux, Delaware, Arrawack, and Creol; hymn-books in the Creol and Greenland; and harmony of the four Gospels in the Greenland language, besides written copies of several parts of scriptures, translated into different Heathen tongues. In all the brethren's settlements, the congregations meet daily, either in the morning or evening, for social worship, and on Sundays the Missionaries are employed from break of day till dark, in preaching, meeting the different divisions of the congregation, and attending to their own people, and to Heathen visitors under concern for their salvation. Nor can they be said to be less engaged in spiritual duties on the week-days; visiting the sick, or such who cannot attend them on Sundays, employing a great part of their time.

§ 7. The Missions of the brethren are supported by the voluntary contributions of the members of the brethren's congregations in Europe; and of the several friends who have

become acquainted with them. It would be impossible to maintain so extensive an establishment, were it not for the generous support of friends in other denominations, the congregations of the brethren being but comparatively small in number, and the greater part of the people being of the poorer sort. Without the greatest frugality applied both by the brethren in Europe who care for the Missions, and by the Missionaries abroad, the sums subscribed or contributed would fall far short of the expenditure. The expence of the brethren's Missions has increased, on an average, from £. 2500 to not less than £. 5000 per annum, during the present war. The number of Missionaries is near 150, and of the widows, children, and old resting Missionaries, about 80. When the expences attending journies and voyages, buildings and repairs of chapels and Mission-houses, unforeseen accidents, &c. are taken into consideration, this sum will be admitted to be comparatively small, though large when compared with the number and abilities of the contributors. Some Missions have been of late uncommonly expensive; for instance, that in the East Indies, in Labrador, at the Cape of Good Hope, &c; and the present war has not only injured the external state of the Missions by a very considerable influence upon the current expences, but by causing a great diminution in the usual income, through the disasters which have befallen two of the brethren's settlements, Zeist in Holland, and Neuwied on the Rhine. But as God, whose work it is, has never failed to support it, a grateful sense of his favour produces faith and confidence in him. The brethren wished to put all their Missions upon such a footing, that the expence might be as small as possible, and thus the practicability of extending them be the greater. This, by the blessing of God, has succeeded in some instances, especially in the Danish West-India Islands and in Surrinam, through the zeal and diligence of some brethren, who went out to serve the Missions by the work of their hands, and in their various occupations, earned so much as to be able to contribute considerably towards the support of the Missions; but circumstances will not admit of it in every place. The ship which sails annually to the coast of Labrador, to convey provisions, and keep up a communication with the Missionaries there, returns with skins, bone, and oil, the sale of which, it was hoped, would have much lessened the expence of that Mission. This has not fully answered our expectation, partly

on account of the barrenness of the coast, and partly because activity in trading with the natives would interfere too much with the principal and proper business of a Missionary. Whatever therefore is sent home, is procured by a small traffic with Esquimaux visitors, for which purpose a shop or store is established in each settlement, and one brother appointed to attend it, by whom nothing but good and useful things are offered to the Exquimaux in barter for their furs, oil, &c. The assistance given by the Societies for the furtherance of the Gospel, established by the brethren in England, Holland, and North America, has been stated above. The Missionaries receive no salary, but a list of necessaries is sent from each place annually to the brethren appointed to care for the Missions; and after revision and approbation, the things wanted are procured for them and sent. Their children and widows are provided for, as above described.

§ 8. As to the manner of preaching the Gospel to the Heathen, the brethren have by long experience found, that "the word of the cross is the power of God unto salvation unto all them that believe." They therefore immediately preach Jesus and him crucified, sowing the words in tears, with patience and courage, knowing that they shall hereafter reap with joy. It has been shown in § 6, what caution is applied in admitting the Heathen to baptism and the holy sacrament, and that there is no part of the doctrine of our Saviour and his apostles which the Missionaries do not gradually endeavour to inculcate into the minds and hearts of their people, both before and after baptism, and, through the mercy and power of God, the most blessed effects have attended their labours, and been made conspicuous in the lives and conversation of most of their converts. Yet who is sufficient for these things? Not man indeed, no not the wisest, best, and most zealous of men. Our sufficiency is of God, to whom be all the glory for ever and ever!

Subscriptions and donations towards the Missions of the United Brethren will be thankfully received by the ministers of their congregations, and by the undersigned,

C. I. LATROBE,

Secretary to the Unitas Fratrum in England.

Also by Mr. R. PLENDERLEAIH, merchant, North Bridge, Edinburgh, and by Mr. JOHN CAMPBELL, at Mrs. Baillie's, Trongate, Glasgow.

EXTRACT RELATIVE TO THE MORAVIAN SETTLEMENT AT BAVIAN'S KLOOF.

[From Travels into the Interior of Southern Africa, in the years 1797 and 1798. By JOHN BARROW, late Secretary to the Earl of Macartney, and Auditor-General of Public Accounts at the Cape of Good Hope.]

PROCEEDING up the valley, we halted at a place called Bavian's Kloof, where there is a small establishment of Moravian Missionaries. These people have been several years in this colony, for the express purpose of instructing the Hottentots in the doctrines of Christianity.

Early in the morning, I was awakened by the noise of some of the finest voices I had ever heard; and, on looking out, saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chaunt the morning hymn. They were all neatly dressed in printed cotton gowns. A sight so very different to what we had hitherto seen in this unhappy class of beings, could not fail of being grateful; and it excited a degree of curiosity as to the nature of the establishment. The good fathers, who were three in number, were well disposed to satisfy every question put to them. They were men of the middle age, plain and decent in their dress, cleanly in their persons, of modest manners, meek and humble in their deportment, but intelligent and lively in conversation; zealous in the cause of their Mission, but free from bigotry or enthusiasm. Every thing about the place partook of neatness and simplicity. The church they had constructed was a plain neat building: their mill for grinding corn was superior to any in the colony; their garden was in high order, and produced abundance of vegetables for the use of the table. Almost every thing that had been done was by the labour of their own hands. Agreeably to the rules of the Society of which they were members, each had learned some useful profession. One was skilled in every branch of smith's work, the second was a shoemaker, and the third a tailor.

Their Missionaries have succeeded in bringing together into one society, more than 600 Hottentots, and their num-

bers are daily increasing. They live in small huts, dispersed over the valley, to each of which was a patch of ground for raising vegetables. Their houses and gardens were very neat and comfortable; numbers of the poor in England not so good, and few better. Those Hottentots who chose to learn their respective trades, were paid for their labour as soon as they could earn wages. Some hired themselves out by the week, month, or year, to the neighbouring peasantry; others made mats and brooms for sale; some bred poultry, and others found means to subsist by their cattle, sheep, and horses.

On Sundays they all regularly attend the performance of divine service, and it is astonishing how ambitious they are to appear at church neat and clean. Their deportment during divine service was truly devout. The discourse delivered by one of the fathers was short, but replete with good sense, pathetic, and well suited to the occasion. Tears flowed in abundance from the eyes of those to whom it was particularly addressed. The females sung in a style that was plaintive and affecting; and their voices were in general sweet and harmonious.

It would be supposed, that men like these, so truly respectable in their Missionary character, and irreproachable in their conduct, would be well received and encouraged in any country; yet such is the brutality and gross depravity of the peasantry of this colony, that a party consisting of about thirty, had entered into a confederacy to murder the three teachers, and to seize and force into their service all the young Hottentots that might be found at the place. These horrid wretches had actually assembled at a neighbouring house, on the Saturday evening, intending on the following day, in the middle of divine service, to carry their murderous purposes into execution. Luckily for the Missionaries, they had intimation of what was going on, through a Hottentot who deserted the service of one of the intended assassins for that purpose. The Missionaries had laid their apprehensions before Sir James Craig, who issued his injunctions, that no inhabitant should, in any shape, molest the Hurnhutters, on pain of incurring the heaviest displeasure of Government. The letter arrived on the very day they were assembled, and the poltroons, on hearing it read, sneaked off each to his own home; and the Missionaries from

that time have continued to exercise their functions unmolested. The cause of the farmers hatred to these people is their having taught the Hottentots the use of their liberty, and the value of their labour, of which they had long been kept in ignorance.

LETTER

WRITTEN BY THE LATE MR. BERRIDGE.

DEAR SIR, *Everton, April 22,* 1769.

I RECEIVED your letter, and dare not say I am sorry for your fall, nor indeed for any affliction that God layeth upon his children; they are all tokens of his fatherly love, and needful physic for us; rather would I pray, that, whilst God keepeth you in the furnace, you may be still, and feel your dross and tin purged away. The Lord Jesus gives me a dose of physic frequently, and I am never so well as when I am taking it, although I frequently make wry faces thereat; and if your heart be any thing like mine, it will need many a bitter potion to cleanse and strengthen it.

Why do you write me with so much reverence, and make so many apologies in writing? Is this becoming language from one sinner to another? Ought the dust of the earth to elevate itself above its kindred ashes? Or should a frog croak out a compliment to a toad? It will make me swell the more, and spit out the more poison. And need I this? Nay, if you love me, do not hurt me! I don't want to be taught to think too highly of myself; the devil and my own corrupt heart teach this daily, and he is so skilful a doctor in this business, that he needeth not a helping hand from God's own children.——Before you write me again, look into yourself; and if you find any thing there that causeth loathing, then sit down and write to John Berridge, as you would write to another A. C. I find you have got to your crutches;—well, thank God for a crutch to help a lame leg; this both sheweth and helpeth your weakness; And truly, friend, my case is just the same with your own.——I am not able to walk one step now without a crutch, so lame I am; the wood comes from Calvary, and my crutch is Christ my Saviour, and a blessed one he is; and, Oh! let me

lean my whole weight here, whilst I am walking through this wilderness-world. Last Candlemas, I betook myself wholly to crutches; till then, I was not sensible of my utter lameness, and did not know that Christ was to be my whole strength, as well as my righteousness; I saw then his blood alone could purge away the guilt of sin. Thinking I had some native strength against the power of sin, I accordingly laboured to tear out my own corruptions, and force away my own perverse will. Labouring in the fire, at length God hath shewn me, that John Berridge can never drive the devil out of himself; but Jesus Christ, blessed be his name, says to a legion, "Come out." I see that faith alone can purify the heart, and pacify the conscience; and Christ is become my all in every thing—my all in wisdom, in justification, sanctification, and complete redemption. Prayer and faith, two hand-maids never to be separated, are to carry me through the wilderness; and whilst I am diligent in the use of God's appointed blessed ordinances, I am then to sit still, and quietly wait for the salvation of God. And since God has shewn me that he alone is to work all this work in me, I see very clearly that he can as fully remove all the corruption of my heart, as all the guilt of my sins; that he can as perfectly restore me to his image as to his favour; that Jesus Christ is called the second Adam, because he is to restore to us the whole of what we lost in the first. This, I know, is God's will, because I have his blessed word for the truth thereof, that we should be "renewed in the spirit of our minds;" for this my spirit waiteth, for this my soul longeth and hungereth, for this my flesh and heart cry out unto the Lord. Come, Lord, and fill me, take me, and make me wholly thine.

May the Lord water your soul and vineyard, and teach you to know and teach nothing but Jesus Christ and him crucified, for whose sake I am your servant,

J. Berridge.

REMARKS ON THE STATE OF THE HEATHEN.

In our last we inserted some facts relative to the State of the Heathen from Ryan's History of the Effects of Religion on mankind. The following reflections were drawn up by Mr. H. BRUNTON, who spent several years as a missionary in Africa, and is lately gone in the same character to the countries bordering on the Caspian sea.

1. ALMOST five parts of the world out of six are buried in that superstition which produces such numerous and complicated evils to mankind. The Mohammedan religion has indeed abolished many bloody customs which were founded on superstition, but notwithstanding this, it brings numberless miseries on the vast nations which are under its empire. A Mohammedan despises the life of the poor infidel or Christian whose lot is cast under his tyranny. He sports with every thing that is dear to him, and even with his life. The religious wars which arise out of the fanaticism and furious zeal of the followers of the false prophet are tremendous. The sentiments of common humanity are stifled by the cruel dogmas of an impostor: Islamism, a heavy tribute, slavery or death, are the usual alternatives of those who fall under the yoke of those misguided fanatics, swelling with religious pride. "Fight, fight! paradise, paradise!" the common cant of Mohammedan generals, has been often known to arouse these infidels to a degree of rage and cruelty not to be described. Those who were short time before despised as naked and bare-footed wretches, soon became so infuriated with religious enthusiasm, that they covered with desolation almost every place over which they passed. Many rich and fertile countries lie buried under the oppression and indolence of these invaders of human liberty, and the rights of heaven. Many cities and churches, in which the light of the glorious gospel shone with a benign lustre, have become the dwellings of the furious enemies of our common religion, and the temples of the bold despisers of him who bought us with his blood. The cruel and debasing influence of these triumphant infidels, has banished almost every trace of true religion from many millions who still suffer numberless hard-

ships and indignities for the sake of a name which ought to be dear to us all. These poor sufferers for the *name* of christianity, without knowing the rich consolations which true faith in it brings, have felt their oppressions, and struggled for deliverance, but they have hitherto struggled in vain. We may likewise observe the destructive influence which the absurd notions of Mohammedans concerning predestination have had upon themselves. How many millions of them become a prey to their perverse contempt of the means of self-preservation! How many of them fall victims to the plague, that dreadful scourge of the human race, on account of their despising the means, which, by God's blessing, might be expected to prevent it! The desolations and miseries which this single mistake concerning one particular doctrine of religion brings upon the devotees of the Arabian prophet, are truly deplorable. Thus lamentable is the state of those countries which have been enlightened with Mohammedanism; how much more pitiable the state of those countries is, which lie buried in idolatry, and in which human victims are thought the only medium of access to the Deity, can scarcely be conceived.

2. We see that many of the evils of slavery arise out of superstition. Slaves most commonly become sacrifices to it. We read indeed in the Bible of kings making their children to pass through the fire to Moloch. We read also in the history of the Romans, of generals exposing themselves to immediate death to appease their angry gods; and we read of 200 of the children of the most respectable citizens of Carthage being sacrificed at once, in order to give a turn to the fortunes of war: but superstition for the most part lights on the wretched as its prey. I have been informed by many captains of vessels and others, that it is a common thing for the proprietors of slaves on some pl ces of the coast of Africa, to cut off their heads, and throw them into the rivers, that the vessels of Europeans may arrive prosperously. You may observe by the extracts from Ryan, that slaves were very often put to death to grace the funerals of great men.

3. I would observe that there is not the least cause for doubting the truth of the accounts which we have of the bloody superstitions of the Heathen. The custom in the East-Indies, of burning women to death on the same funeral pile with their deceased husbands, was once doubted by some,

but without the smallest ground. We have however, had the most convincing accounts, lately, from the Baptist missionaries in Bengal, that the natives are still tenacious of this custom, which is certainly dreadfully cruel. We have read of forty-seven women being burnt alive on account of the death of one man; while, according to some, the piercing shrieks and frantic looks of several of them, would have awakened sympathy in the heart of any but a Brahman. I have had the strongest evidence that the life of a slave is as little regarded as the life of a beast in many parts of the world. I was once told by a slave-trader on the coast of Africa, that having refused to buy an old slave, he was afraid, afterwards, that those to whom he belonged would put him to death. He immediately followed them, with a view to buy the slave, in order to save his life, but before he could overtake them he was lying at the side of the path with his throat cut. Those to whom he belonged supposed that he would be only a trouble and expence to them, should they carry him home with them. Some slaves were once encouraged to leave their master by an old man, in the neighbourhood of a place in which I staid, in Africa. My landlord catched them, and at the desire of the person to whom they belonged, ordered one of his people to cut the old slaves throat. His order was obeyed. But it is needless to multiply instances of heathen cruelty, which have come under my own knowledge: the Bible abounds with them. In it we are told, that the merciless king of Egypt contrived a system of opppression, with a direct view to discourage an increase of population, which made the lives of his slaves bitter, and caused them to sigh and to cry to God, by reason of their bondage, and hard and rigorous servitude. This unfeeling tyrant ordered not one, but every male child to be snatched from its mother's bosom, and cast into the river to perish, helpless in the very dawn of life. Could any thing be more terrible than to give children to the embrace of a flaming idol, to be both squeezed and burnt to death? Is any stronger proof of the depravity of human nature necessary, than what we have recorded in the bible concerning causing children to pass through the fire unto Moloch? Nor is it in one passage only, that we have an account of this infernal and blood-thirsty god and his cruel worship; but as if God had intended to hold him up as the object of his vengeance and lasting hatred,

we have an account of him in a great variety of passages. Even the braying of infants to oil in a mortar, was not more terrible than the worship of this hellish idol, against which God so frequently warns his people. The children of Israel themselves were tempted to offer sacrifice to devils, as many of the inhabitants of the earth do this day, who were seldom satisfied without human blood. They had vallies and cliffs of rocks appropriated for the very purpose of butchering the children to false gods. No one in this country can conceive the cruelties they committed in the bloody valley of the son of Hinnon. The obscene and lewd customs in which they likewise indulged, and which they learned from their heathen neighbours, may be found in the passages of the bible which treat of them. They are too shocking to be mentioned. It is only necessary to observe, that in almost all the temples of the heathen, scenes of lewdness were exhibited, very sufficient to shock any delicate mind. In what a state must the children of Israel have been, when their king, and almost all his court, encouraged the worship of burning idols in flaming vallies, held forth as the gods of hell? And in what a wicked state must the heathen have been, when they took the most tremendous hell, and the most infernal scenes of wickedness that their minds were capable of conceiving, as their patterns of conduct? Scarcely could any people be more cruel and oppressive than the children of Israel after they had broken off from the house of David. They were so shockingly merciless that they did not hesitate to sell one another for perfect trifles. But, indeed, what could be more wicked than their conduct long before this time, when they offered their sons and their daughters in sacrifice to devils, and cruelly shed the blood of innocent infants, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan. The barbarities of Israel, and others, may shew how hardened the heathen became under the infernal influence of this hellish kind of worship. But it is painful to dwell on these instances of heathen cruelty. Whoever wishes to read them may find abundance of them in the bible.

4. Although it may be painful to read these instances of cruelty, yet it is necessary to read them. Nothing can be expected to awaken compassion in the minds of christians, for heathens, till they know something about their condition.

We often murmur on the account of our own condition, because we never compare it with that of others. If these things are too painful for us to read, what must they be for those who endure them? A repeatedly stifling of the impressions, which, till men artfully harden themselves, they readily receive from the tale of misery, and an anxiety to turn away attention from those scenes or narratives which have a tendency to arouse a painful sympathy in the mind, are perhaps a fertile source of the very cruelties of which we complain. Let us be aroused to compassion, while the deluded devotees of a cruel impostor brandish the weapons of death against our Christian brethren, marching to royalty through fields of slaughter, and while the altars of untutored barbarians smoke with human blood.

5. Although many in our own land are both wicked and cruel, and although their mistakes about religion and their contempt of it, sometimes make them lead miserable lives; yet some alarming or awakening providence may lead them to consideration, and attention to the gospel. They may always hear it when they please, and on a death-bed, when men are usually serious, they may be induced to look to Jesus as a sure ground of hope and consolation; but all the hopes of dying heathens must arise from dangerous delusions.

6. The miseries of the heathen do not end in this world. Should God in some mysterious way save some of them, we have reason to fear, that by far the greater part of them shall be damned. This is no more strange than the miseries which they endure in the present world. It is as easy to conceive that men shall be miserable in hell, as that they are miserable on earth. All men sin in this world, and deserve to be damned in the next. There is a far greater probability that they will be miserable than that they will be happy, even independent of revelation. No sooner do infants make their appearance in the world, than they are overwhelmed in misery and affliction, which daily grow upon them, although they cannot sin till they come into it, so far as we conceive. What then have they to expect after they have spent a life of sin and rebellion against God, with which various and complicated miseries have been constantly connected? This is a marvellous consideration; and if we be impious enough, we may find fault with the arrangements of the Deity, but we

cannot alter one of them. Whenever we do not follow the way, and the truth, and the life, our state must be perilous; and without being brought into it, the poor heathen must perish without remedy. Let us, therefore, never cease to pray for their salvation, and to excite a general concern for their condition.

7. We are under a variety of obligations, brethren, to pray to God to meliorate the condition of the heathen, and to save them from eternal misery. Their present state is pitiable, and ought to awaken compassion in our minds. We cannot apologize for our indifference, by saying that we did not know of it. Many seem zealous for the conversion of the heathen, and we ought to be stimulated to diligence by their example. We have professed to feel for them, and to desire to see them evangelized. We have seemed to enter warmly into missionary affairs, and have encouraged others to engage in them, and common honesty to them requires us to persevere. All religious apostacy both dishonours God and injures men. God has no pleasure in those who draw back. Since we have appeared to take an interest in missions, let us endeavour to promote them. Let us beware of carefully seeking for the most discouraging circumstances, in order that we may find a plausible excuse for declining to take an interest in them. It is wrong first to make vows, and then to make inquiry. It is too bad if we are not active enough ourselves in trying to save the heathen, and much worse if we, either thoughtlessly or wickedly, advance any thing that may tend to discourage others from attempting to promote their salvation. A bitter curse is likely to fall on those who come not to the help of the Lord against the mighty. What then must be the portion of those who both remain inactive themselves, and prevent others from exertion? Brethren, the heathen are perishing daily in vast numbers, and let us beware lest we perish along with them, on account of our inactivity and want of concern for them. God has committed to us his sacred oracles, and if we do not reveal them to those who are perishing for lack of knowledge, we shall be chargeable with a very awful responsibility.

THE MYSTERY OF PROVIDENCE.

A MEDITATION ON JOB, XII. 6.—25.

THE great controversy between Job and his friends, respected the system of providence. They maintained, that God governed the world upon the principle of minute retribution, rendering to every man in the present life according to his works. When, therefore, great calamities befel an individual, they concluded, that he was more wicked than other men. He, on the contrary, maintained, that the system of providence proceeded on no such principle, but on a large scale, full of inscrutable wisdom; and that good and evil came alike to men, whether they were righteous or wicked.

In proof of this, he appeals to the following things.

First, The success which attends the worst of men, even in the worst of causes: *The tabernacles of robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly.*

Secondly, The large proportion which wicked men possess of the earth, and its productions: *But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.* As if he should say, Ask them to whom they belong. Is it to good men only, or chiefly? Is it for the righteous few that they breed and vegetate? Is it not also, yea, principally, for the proud and the luxurious?

Thirdly, Adverse providences towards individuals and families, which are dispensed alike to good and bad, which there is no withstanding, and from which there is no escaping: *Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.*

Fourthly, Public calamities, which also come alike to all; such as drought, and consequent famine, at one time, and desolating inundations at another: *Behold, he with-holdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.*

Fifthly, The absolute and supreme controul of God over all the devices and intrigues of men. Instead of preserving the weak, and punishing the mighty, according to the minute rules of retributive justice, he, in this world, lays his mighty hand on both, and causes each to subserve his infinitely wise purposes: *With him is strength and wisdom; the deceived and the deceiver are his.*

Lastly, He appeals to those great events which agitate the world, and involve the overthrow of nations; in which calamities come alike to all, without respect to character.

It is a very affecting picture which is here drawn, from verse 17th to the end of the chapter, of the overthrow of a nation by invasion. It is described as follows:

The great advisers of public measures are driven from their seats, and the administrators of government are like men beside themselves, not knowing what measures to take; *He leadeth counsellors away spoiled, and maketh the judges fools.*

The strong band of power, which kept all orders of the state in subjection, is dissolved; and the sovereign himself becomes bound with the cord of a captive: *He looseth the bond of kings, and girdeth their loins with a girdle.*

Governors of provinces are led captive, and the commanders of armies defeated in battle: *He leadeth princes away spoiled, and overthroweth the mighty.*

The patriotic orator, whose eloquence has so often charmed a nation, and whose counsel has been frequently resorted to in a perilous hour, is heard no more; the wisdom also of the most experienced statesman is nonplussed: *He removeth away the speech of the trusty, and taketh away the understanding of the aged.*

The most illustrious characters, are stript of their excellency, and those whose words made nations tremble, having lost their influence, are become weak as other men: *He poureth contempt upon princes, and weakeneth the strength of the mighty.*

On such an awful occasion, a darkness supernatural seems to have burst upon the world; as though the shades of death had found their way from beneath, and had covered the face of the earth, so that men are bewildered and lost in their pursuits: *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.*

Such an event has an influence on surrounding nations. Like a mountain sinking into the sea, and agitating the waters, it puts every thing out of place. Some are increased by its spoils, others ruined by its overthrow; and even the same nation is by turns both sunk and raised, contracted and enlarged: *He increaseth the nations, and destroyeth them; he enlargeth the nations, straiteneth them again.*

Finally, Those great characters of the land, who have escaped the hands of the conqueror, yet having lost all spirit to resist, or stand their ground, betake themselves to flight. Wandering up and down the world, like men who have lost their way in a wilderness, they become intoxicated with grief and dismay, and know not what measures to take to retrieve their losses; or if they did, have no resolution to pursue them: *He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness, where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man.*

O my soul! can I meditate such a catastrophe without feeling for others, or fearing for my native country? Yet, if such should be its lot, it is a part of that great system of providence that directs all human affairs, and will ultimately issue in the greatest good. Meanwhile, *having received a kingdom that cannot be moved*, may I have grace, that I may serve God acceptably, with reverence, and with godly fear!

GAIUS.

SHORT ACCOUNT

OF THE PRESENT STATE OF RELIGION IN IRELAND.

LETTERS FROM IRELAND.

You desire to know our religious state, what exertions are making, and whether instruments are raised up for the work. The Lord has been pleased, in some degree, to revive his work, both among Dissenters and in the Establishment; particularly in the latter, through the instrumentality of Mr. ——. About ten years since, when he came out, there was not one who could be denominated a gospel-minister.—Through the blessing of the Lord on his labours, we now

reckon about twenty, besides others who favour the truth, though they do not themselves preach it. These are scattered through the kingdom, but the north enjoys the greatest share of them; they are all situated in parishes, except Mr. ——, who possesses an independent property, which he devotes to the advancement of the cause. He spends most of his time in itinerating, chiefly confining his labours to the south-east. Indeed the southern parts of this kingdom are peculiarly dark; the great majority of the people are Papists, and so priest-ridden, that few would be so bold as to listen to a gospel-sermon. Yet even of that dark country we have much hopes. The rebellion in some degree tended to open the eyes of the better orders. The fallow-ground has been broken up by Mr. Cooper, a spirit of hearing is excited, and there is much prospect of usefulness, could labourers be obtained, and a sufficient fund procured for their support. In Dublin, religion is, I think, on the increase, though there are but few places where the truth is preached, and these few not well attended. The Arminians are lively and numerous; but there is a lamentable deadness among professing Calvanists. In the north, religion seems to flourish most, the majority of the people are of the Scotch church, or Burghers; among the latter, the theory of the gospel is preached; but they are very bigotted, and great opposers of what they term *irregularity*. However, notwithstanding their opposition as a body, the Ulster Society is chiefly composed of persons from among them. Mr. ——, who was the chief means of establishing that Society, is a Burgher; and he is a Christian indeed, full of holy zeal, uniting the wisdom of the serpent with the harmlessness of the dove.

The exertions that are making, you may suppose, are not very extensive or vigorous, from the infant state of religion amongst us. There is in Dublin a Tract Society. About two thousand tracts are published each month; and there is reason to hope, that good has been done by their distribution. With the plan of the Ulster and Dublin Society, you are, I presume, acquainted. Their object is to procure ministers of popular talents from Great Britain, or defray the expences of those at home who can spare time from their congregations to itinerate occasionally. The annual fund of the Dublin Society is about £. 100, of the Ulster £. 150. The chief

laborer has been Mr. Cooper, and his ministry has been much blessed; he is at present at Cork. Mr. Gregory, the Missionary who published his journal, is now engaged in the north. A difficulty of procuring ministers has limited very much the exertions of the Societies. This difficulty has induced them to determine the formation of an evangelical academy. The plan has been digested, and subscriptions are receiving at present. I believe but one person has offered for the academy. It is expected many more will when it is established.

As to persons being raised up for the work, I can say but little. Much is expected from the academy; and hitherto no exertions have been made for bringing those forward who possess suitable gifts; however, the number is doubtless increasing. A great change has taken place, a serious concern seems to be excited in the minds of some of the established clergy; and there are some evangelical young men in college who intend taking orders.

I have endeavoured, Sir, briefly to answer your inquiries; I hope shortly to have still more pleasing prospects, and shall be happy to communicate any information relative to the success of our Lord's kingdom. I must acknowledge gross darkness covers the land; but have reason to bless the Lord that light has arisen, and is rapidly increasing. O! may the Lord, who worketh all things after the counsel of his own will, work wonders for us. Dear Sir, pray for us, that the word of the Lord may have free course and be glorified.

EXTRACT OF A LETTER FROM DUBLIN.

You have probably heard of the safe arrival of Mess. Gun, Brown, and Morison. The latter two gentleman remained with me while in town, the former with Mr. ——; and I am happy in acquainting you, that they give the most perfect satisfaction. Mr. G. being more with the Dublin Society, we have an opportunity of knowing more of him than others; he is universally esteemed, and fully answers all the expectations I was led to form of him while in Scotland.

We subjoin part of a letter received from one of the Ministers.

Armagh, Jan. 8. 1801.

"I LEFT Dublin on the Thursday for ——, where I preached on the Sabbath, and proceeded to ——, on the

Tuesday. I was kindly received by Mr.———, and other members of the Evangelical Society. Mr. ——— is a faithful, zealous and laborious minister of the gospel, who embraces every opportunity of declaring the truth as it is in Jesus. He preaches several times a-week in the villages in the neighbourhood of this, where he has an opportunity of addressing many, who will not go to any stated place of worship where the gospel is preached. His labors are very acceptable, and I hope also successful among the people.

Since I came here, I have preached in various parts of the country; there are two stated places which I have to supply every Sabbath alternately. Both places are destitute of the gospel; At ——, the attendance is not good; most of the people are Roman Catholics, the few who profess Protestantism are many of them professed Arminians and Arians. At ——, the attendance is good; they are building a house there for the reception of evangelical preachers. This will be a great blessing to the place, as they must go a great way before they can hear the gospel. The other places where I preach are in general well attended, and the people express a great desire to hear.

With regard to the state of religion in this country, it is very low indeed. Ignorance and superstition overspread the land; the people are perishing for lack of knowledge; the scriptures are seldom perused even by the Protestants, and the Roman Catholics are in general prohibited by their priests. The gospel, I understand, is preached but by few in its purity, so that its effects are seldom manifest. Even in the north of Ireland, where the Protestants are most numerous, there are a great many Catholics, who in general are much attached to their superstitions, and opposers of the Protestants; their prejudices against Protestantism are much strengthened by the *conduct* of Protestants towards them. The wicked lives and persecuting spirit of the Protestants are strong barriers in the way of the Catholics receiving the truth. Yet even among the Catholics an unusual spirit of inquiry has of late been excited. At those places where Mr. ——— and I preach, numbers attend, many of whom express their approbation of what they hear. One night lately, at a place where Mr. ——— was preaching, a man of great repute among the Catholics, whom they call a *Dinawonsal*, or man of superior judgment, was persuaded to come and hear. After sermon, he said to the person who

brought him, that he blessed God that he had come, and hoped that he had got much good by it. This is a favourable symptom, and is a specimen of what might be expected, had these poor people the means of hearing the gospel. In the south, also, vast numbers have attended the preaching of Mr. Cooper, notwithstanding the severe and repeated threats of their clergy. At one place, Mr. Cooper told me, while he was preaching to a large congregation, chiefly Catholics, the priest came with a stick, and began to beat the people, in order to drive them away. Mr. Cooper called upon them to stay, while he reasoned with them on the conduct of their priest. They did so, and what Mr. Cooper said had such an effect upon them, that they mostly all remained, while the priest was obliged to go away, greatly mortified at his unsuccessful attempt. From these and other circumstances, it is evident, that many of them are convinced of the absurdities of the Romish church, and have a desire to be informed what is truth, but know not where to apply for information.

The Protestants are divided into the following classes; the Established Church; the General Synod; and the Seceders. It is among the latter that the gospel is chiefly to be found; they are divided into Burghers and Antiburghers, who are much the same in their dispositions and manners as those in Scotland. In the General Synod, I understand the gospel is not so generally preached; many exceptions are to be found, where error is maintained in opposition to the truth. Upon the whole, Ireland is a field white for the harvest. The people are ignorant of the truth, and in general destitute of the means of obtaining it. Surely the language of their situation to those who know the truth is, Come and help us. But I hope the day begins to dawn. The exertions of the Evangelical Societies of Ulster and Dublin promise well. I hope they will be enabled to persevere, till they have illuminated with the knowledge of the divine truth the whole of this region and shadow of death. Besides the exertions of these Societies, there are many other promising appearances in this country. In Dublin, one of the aldermen of the city has opened two large rooms for a weekly sermon by evangelical preachers. That Tuesday I was in Dublin, we were invited there; in the evening the rooms were filled with a very genteel audi-

ence. The service is principally intended for such, because many come there who would by no means go to any stated place of worship where the gospel is preached. The sermon was preached by a curate of the church of England; it was very much suited to the audience. Besides the curate, there are a great many more in the church, who live and preach the gospel. There is a Mr. —— in this county, who is rector of ——, who formerly neither knew nor preached the gospel. A few years ago he was brought to feel its power, and now he is become a most faithful and zealous preacher. The consequence of which is, his church, which was formerly almost deserted, is now constantly crowded, and prayer-meetings have been begun in his parish, one of which he attends every night in the week himself; his curate is also a serious and zealous man, who cordially joins with the rector in all his plans for promoting the truth."

ON THE DEATH OF

THE REV. DOCTOR THACHER.

UNDER the most melancholy dispensations of Divine Providence, it becomes rational creatures, with a due resignation of heart, to humble themselves before the Throne of Omnipotence.

When the pious, the useful, the benevolent man, dies, our tears flow for the living, who, are deprived of the blessings of his labours, and the advantages of his society, and who live to feel, and deplore his loss.

On the 16th of December instant, died, at *Savannah*, in *Georgia*, the Rev. PETER THACHER, Doctor in Divinity, and Pastor of the Church in *Brattle-street* in *Boston*. He was born in *Boston* in March, 1752; descended from an ancient family in *New-England*. His great grand-father was removed from *England* to this country, as Minister of the gospel, soon after the country was settled; and officiated in that character for a considerable number of years, esteemed for his piety, and highly respected for his learning. The immediate ancestor of Doctor THACHER was a Lawyer of eminence, very exemplary in his principles and conduct, and

much respected for the correctness of his manners. He died whilst the Doctor was very young.

Doctor THACHER, having received an education at Harvard College, and having resolved to devote himself to the Gospel Ministry, accepted a call at *Malden* before he was nineteen years old.—He continued there, to the great acceptance of his Church and People, until the year 1785; when, on the death of Dr. COOPER, he was invited to *Boston;* and, by the consent of his Church and Parish, with a view to increase his usefulness, was removed to the Church in *Brattle-street.* As Minister of that Society, he continued, beloved and esteemed, until He, who had committed to him very uncommon and extraordinary talents, saw fit to call him to an account; and, as we trust, to bestow upon him the reward of a good and faithful servant, who had been faithful over them, and who was prepared to enter into the joys of his Lord.

In the course of thirty-two years Ministry, he was, by that God to whom he had, while he was very young, devoted his life, enabled to appear in his place, without interruption from want of health, until the fall now past, when he was seized with a complaint in his breast, that finally put a period to his life. In this long uninterrupted course of Gospel Ministry, his piety and goodness were seen, and his usefulness every where acknowledged. In the pulpit, he was animated with a zealous energy, suited to the magnitude of the work he had engaged in. When the *holy light of the Scriptures* had poured conviction upon the heart melted with sorrow, and rent with repentance, Doctor THACHER was eminently qualified to administer the healing balm found in the promises of redeeming love.

By the side of the couch groaning with pain and terror, his voice, his prayers and tears, were received as consolations, commissioned by him, who died to redeem a suffering world, and who has all power now in his hand. His approaches to the bed of death, were like the steps of an angel of comfort: With the words, and under the influence of the spirit of his Master, he was, very often, happy enough to smooth the pillow, where the King of Terrors had planted his arrows, and irrecoverably established his claim.

In the administration of the *christian ordinances*, he was serious, pathetic, and affecting; but more especially at the *sacrament*, his spirit was fervent, devout, and solemn; his

sentiments were filled with the benevolence of the scene in which the ordinance originated. He rarely, perhaps never, on that occasion, when he prayed for himself, omitted to pray that his life and usefulness might be terminated together. This prayer was heard by his heavenly Father, who continued him in his labours, until a few weeks before his exit.

Endowed with such singular advantages, and under the impressions of such an habitual love to that religion, which is all benevolence and good will to man, Doctor THACHER could not fail to exhibit the character of the faithful friend, the endearing companion, the rational patriot, the accomplished gentleman, the faithful husband, the tender parent, and the useful and valuable citizen.

The notice constantly taken of him by the government in his sacred office, the occasional productions of his pen, and the uniform importance of his character, are permanent witnesses of the greatness of his mind and the goodness of his heart. He was long employed as Chaplain of the General Court; while his distinguished abilities on occasional public matters were relied on. Among other talents which he possessed, a most uncommonly pleasing eloquence seemed, on extraordinary calls, to be designated as the dress of sentiments, peculiarly and remarkably fitted for the subject in exigency.

Respected by his brethren, the Reverend Clergy, he was seen and admired by them, as a very active and efficient member of nearly all those societies, formed into corporations, for the purpose of promoting useful knowledge, of propagating religion and morals, and disseminating charity and benevolence.

When his complaints were so heavy upon him, that he was obliged to withdraw himself from his ministerial duties, the anxiety of his people gave ample testimony of the sentiments of their hearts towards him.—They made generous provision to defray the expences of a voyage which they fondly hoped would be the means to restore him—but God, in whose hands are the lives of all men, and whose judgments cannot err, has seen fit to deprive them of him, and to leave them to sorrow, most of all, that they shall see his face no more.

Religious Intelligence.

EXTRACT OF A LETTER

From Rev. Thomas Moore, Washington County, Pennsylvania, dated Dec. 20, 1802.

The spirit of the Lord is now calling the attention of the people in many of our congregations to *the one thing needful.* A work like that in Cumberland, Kentucky, and other places, began among us last fall, and is now spreading. It began with Mr. Curdy's congregation. In the month of November, 40 were added to his church, from the age of 12 to the age of 101 ; one of the last mentioned age, he supposes himself to be 103, his neighbors are satisfied that he is 101. This work has spread into Mr. Marquis's congregation, Mr. Patterson's, Mr. M'Millan's, Mr. Anderson's, Mr. Ralston's, Mr. Gevin's and mine.—Yesterday was the first that any of my people fell under sermon in the meeting-house. The 9th of this instant was the first of any appearance of this kind in my congregation, except when they went to sacrament when this work was going on, sixteen fell one night in one of our societies.

A BRIEF VIEW OF THE PROTESTANT MISSIONS *ON THE COAST OF COROMANDEL.*

The Society for Promoting Christian Knowledge, for many years encouraged the protestant mission at Tranquebar, founded by Frederick IV. king of Denmark, for the conversion of the heathen in the southern part of the coast of Coromandel, in the East-Indies. They assisted them with money and books; they procured a printing-press, and supplied them, from time to time, with paper and other materials, for the use of it. This mission was blessed with

such success, that it soon gave the hint of enlarging it; and Tamulian and Portuguese schools were erected at Madras and Cudulore, for the instruction of the ignorant natives, in reading and understanding the chief truths of Christianity.

In the year 1728, this Society began to erect a new mission at Madras or Fort St. George, on the same coast, where they have supported two missionaries. Messrs. Fabricius and Breithaupt at present worthily fill those places.

In 1737, the Society fixed another mission, under two missionaries, at Cudulore or Fort St. David's. In the French war, the care of this mission was intrusted with the Rev. Mr. John Zechary Kiernander, who came thither in 1739; and the Rev. Mr. George Henry Hutteman, who hath carefully attended this labour ever since 1750. This mission suffered greatly in 1758, when Cudulore was taken by the French, and, in consequence thereof, the missionaries and their flock retired to their affectionate brethren at Tranquebar, where Mr. Hutteman continued, and performed the duties of his function, until September 1760, when he returned to his former station at Cudulore, which was then again in the hands of the English.

The providence of God manifested itself openly, not only in protecting and preserving the faithful missionaries and their Christian flock during the day of affliction; but likewise making these very troubles an occasion of spreading the gospel of Christ towards the more northern parts of India. Whilst Mr. Hutteman stayed at Tranquebar, Mr. Kiernander, perceiving no likelihood that Cudulore would be again restored to the English, thought it his duty to go to some English settlement where there was yet no missionary. The protestants at Bengal had been long desirous of having a mission for those parts, and Mr. Kiernander, with the approbation of the brethren at Tranquebar, set sail for Bengal, and arrived at Calcutta on the 29th of September 1758, where, being well received, he immediately opened a school, which filled apace, and applied himself with diligence to the preaching of the gospel. He hath, by the blessing of God, met with such extraordinary success, and his labours grow so heavy upon him, that he is desirous of having another missionary sent thither to assist him. In the meanwhile, Mr. Hutteman (since his colleague left him) hath found the work of the Lord too laborious for one alone, and there-

fore requests that another missionary may be sent to join him at Cudulore.

When the Society settled these several missions, they had no fund to answer the expence, but cheerfully relied upon the good providence of God, to raise up benefactors of a truly christian spirit to enable them to go on with this work of piety. The Rev. Mr. Professor Francke of Hall in Saxony, hath sent them large and constant remittances. What else was wanting hath been supplied out of their general stock, as they had no fund for this purpose, until a legacy of 1000*l.* was left them in 1760, by Samuel Percival, late of Pindarves, in the county of Cornwall, Esq. the interest of which is set apart for the support of these protestant missions in the East-Indies.

Benefactions to the East-India missions, and the proceedings of the several missionaries, with the wonderful success they have had, by a blessing on their labours, in converting heathens to the acknowledgment of the faith of Christ, and in making Romish converts true members of the protestant church, are yearly published with their anniversary sermon, and the account of the Society; as is this year, the following remarkable incident, transmitted in a letter from the Rev. Mr. Hutteman, whose knowledge and learning, whose religious zeal, and indefatigable industry, are so well known and highly approved by the Society, after the experience of fifteen years, in which he hath there laboured in the gospel, that they have reason to give entire belief to what he relates; and this account they hope will be highly pleasing to all who read it.

It is published at large, in the words of Mr. Hutteman; and if any small inaccuracies are observed in the language of it, the reader will be pleased to remember, that the translator is a German.

THE PANDARAM CONVERTED.

The Rev. Mr. George Hutteman, in letters to the Society for Promoting Christian Knowledge, dated from Cudulore, the 12th and 20th of January 1764, writes as follows:

THE conversion of a Pandaram deserves particular notice. He was a priest of Isuren's sect, a man of the noblest tribe,

and of great judgment and learning. It is now more than a year that this man visited me, and declared the scruples of his conscience, and expressed himself warmly against the vanity and wickedness of the Malabar religion. I told him, that the religion of the blessed Jesus was admirably fitted for such souls as are really concerned about their eternal interest —that feel, with a deep compunction, the load of sin. At the same time I plainly told him the many difficulties that attend the embracing this religion; that he must sincerely renounce the wicked world, and all the sinful lusts of the flesh; must prepare for ill treatment and persecution, even from those who had formerly venerated him; however, that all these difficulties are sure infinitely outweighed by the inexpressibly great rewards proposed in the gospel, and by the inconceiveably dreadful threatnings against the despisers of this religion.

He went away, and promised to deliberate upon these things, and I did not hear of him till last November; when he returned to this place, and was courteously entertained by the heathen merchants, who venerated him as their priest: meanwhile he visited me now and then, and was present when divine service was held in the Malabar language. At last it pleased the Lord to work in him a thorough conviction. He took his solemn leave of the heathens, declaring unto them the reasons why he did forsake the Malabar religion, and embrace that of the Christians. After he had been several weeks among us, he wrote, at my desire, his life, and the reasons that induced him to turn a Christian; and I hope it will give pleasure to the honourable Society, when I give them a translation thereof.

THE LIFE OF A PANDARAM,

A SINCERE CONVERT TO CHRISTIANITY, AT CUDULORE.

My name is Tondaman Mudaly; I was born near Tirunawaly, in the kingdom of Madurei, in the year *Pingala Warusham** (1737). In my infancy, my parents taught me, that there was a Being who had created heaven and earth;

* The Malabars compute their years by a circle of sixty years, whereof each has its proper name.

and that good men would go to heaven, but the wicked to hell; and in my youth I began to be solicitous for the salvation of my soul; for which reason I was assiduous in reading our books. In my fourteenth year, I resolved to choose the life of a priest or Pandaram of Isuren, to visit all holy pagodas and temples, and to wash in their sacred water, in certain hope of attaining thereby salvation.

About this time, I was so unfortunate as to lose both my parents; this confirmed my resolution, and I enquired for the most famous Pandaram who could make me a disciple by baptism, and teach me the forms of prayers, and all things necessary to a true Pandaram. I was told, that three hours from Majaburam, at Tarmaburam, in the kingdom of Tanjore, there was such an one; hereupon I took a journey to him, received the purification of water, and learned under him for the space of five years. I had a great desire to procure, by my penances, salvation to as many as possible: I therefore asked leave of my Pandaram to go on pilgrimages; to which he consented, and permitted me to sacrifice wherever I should come.

Reading frequently, with attention, our books, I was surprised to find our gods were born of father and mother, and that quite different operations were ascribed to them: to Bruma, the creation; to Wishtnu, the redemption; and to Siwen, or Isuren, the destruction. I likewise found, that the same gods were subject to many imperfections: Biruma (or Bruma) knew not who had killed his wife; and Perumal (or Wishtnu) was ignorant of his wife's being ravished; he knew not his father's death, till he learned it by letters, &c.

I was much scandalized by the profane and immoral service performed in our pagodas: at Supramanciam, a famous pagoda, three leagues from Goa, the image of a serpent with seven heads is worshipped: at a certain festival, this serpent is said to move the head; and three girls, of the most beautiful shape, dance before him stark naked, in the sight of an innumerable crowd of spectators; at the sacrifice of Satly (this is the Venus of the Romans) men and women eat and drink together, and afterwards mix promiscuously. Daily are entertained in our pagodas, the dancing girls, which are professed prostitutes, who sing, at morning and evening sacrifices, the impurest songs; and offer, in the pagodas, with the obscenest language, their persons to the spectators, and invite them to lie with them.

All this, the feelings of my conscience told me could not be from the eternal God, whom reason, and the still voice of nature, proclaim to be an holy Being, who abhorreth vice and impurity, and delights in virtue and chastity: this must, undoubtedly, be from Satan, the father of lewdness. However, since our whole nation is zealously attached to this worship, I stifled the clamors of my conscience, thinking that, if it was really wrong, so many thousands of people could not follow it; and so I went on, visiting one pagoda after another.

At last I came to Cudulore, and was informed, that here was a priest who taught the religion of *Parabara Wastu* (the supreme Being); and when I visited you, and heard the *Wedam* (religion) of *Parabara Wastu*, the mists of mine understanding began to clear up, and all that you said of the perfections of God, and the manner to worship him, was immediately approved by the silent voice of reason and conscience. All the doctrines which your *wedam* proposeth, lead directly to the honour of the only true God: May his name be blessed forever! It describeth man as he really is —sinner and guilty: it rejects the unavailing atonements by penances, performed by a miserable, sinful wretch. Must not the mountain be supported by a mountain?* Can the ant be a match to the lion? The holy and dreadful sufferings of *Jesus Mattiaster*, (redeemer or reconciler) have atoned for the violated rights of the divine government. Your *wedam* enables a man to curb and subdue his passions, and wicked appetites of the flesh; and makes the mind in love with holiness by the Spirit of Jesus. It containeth the clearest revelation of life and immortality, and such grand promises, that are more than sufficient to bear us up in the course of a Christian and virtuous life, notwithstanding the discouragements from a wicked world. It threateneth to obstinate vice and impenitence, so dreadful punishments, that are enough to counterpoise the momentary and fleeting pleasures of sin. It is therefore, my firm resolution to embrace this *wedam;* to live and die in it. I have weighed the Malabar religion against it, but alas! the former is too light: I know it is of Satan, and the direct way to ruin soul and body.

* These are expressions, by which, in our books and instructions, we endeavour to illustrate the necessity of a divine Reconciliator, interposing between the provoked Deity, and sinner the son of dust.

Parabara Wastu, creator of the universe, have mercy upon me! Oh, how I do bewail, that I have been twenty-eight years thine enemy! I have forsaken thee, the living fountain, and worshipped idols, whom thou abhorrest. *Jesus Nadar* (Redeeming Lord) impute thy blood unto me, and procure me the forgiveness of my sins. Thou Spirit of holiness, sanctify my heart, and form me into the likeness of the blessed Jesus. Amen.

Since this Pandaram is a man of good abilities, and a very upright disposition, and unwilling to live upon alms-giving, but resolved to earn his own bread or rice, by diligence and faithful labour—I promised to constitute him master of our Malabar school, as we greatly wanted such a subject, and he embraced the proposal willingly; which I hope the honourable Society will confirm.

Our convert, Arunasalem, received an *oles* * from the College of Pandarams; which I think proper to translate.

[The remainder in our next.]

Poetry.

HERE AND THERE:

OR,

THIS WORLD AND THE NEXT.

HERE bliss is short, imperfect, insincere,
But total, absolute, and perfect *there*.
Here time's a moment, short our happiest state,
There infinite duration is our date.
Here Satan tempts, and troubles e'en the best,
There Satan's pow'r extends not to the blest.
In a weak sinful body *here* I dwell,
But *there* I drop this frail and sickly shell.
Here my best thoughts are stain'd with guilt and fear,
But love and pardon shall be perfect *there*.
Here my best duties are defil'd with sin,
There all is ease without, and peace within.

* Oles is the palm-leaf on which the Malabars write with an iron stile or pencil.

Here feeble faith supplies my only light,
There faith and hope are swallow'd up in sight.
Here love of self my fairest works destroys,
There love of GOD shall perfect all my joys.
Here things, as in a glass, are darkly shown,
There I shall know as clearly as I'm known.
Frail are the fairest flow'rs which bloom below,
There freshest palms on roots immortal grow.
Here wants or cares perplex my anxious mind,
But spirits *there* a calm fruition find.
Here disappointments my best schemes destroy,
There those that sow'd in tears shall reap in joy.
Here vanity is stamp'd on all below,
Perfection *there* on every good shall grow.
Here my fond heart is fasten'd on some friend,
Whose kindness *may*, whose life *must* have an end:
But *there* no failure can I ever prove,
GOD cannot disappoint, for GOD is love.
Here Christ for sinners suffer'd, groan'd, and bled,
But *there* he reigns the great triumphant head:
Here, mock'd and scourg'd, he wore a crown of thorns,
A crown of glory *there* his brow adorns.
Here error clouds the will, and dims the sight,
There all is knowledge, purity, and light.
Here, so imperfect is this mortal state,
If blest myself I mourn some other's fate.
At ev'ry human woe I *here* repine,
The joy of ev'ry saint shall *there* be mine.
Here if I lean, the world shall pierce my heart,
But *there* that broken reed and I shall part.
Here on no promis'd good can I depend,
But *there* the Rock of Ages is my friend.
Here if some sudden joy delight inspire,
The dread to lose it damps the rising fire;
But *there* whatever good the soul employ,
The thought that 'tis *eternal*, crowns the joy.